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should be resisted by all who care for a vigorous religion. A "safe" theology is ineffective in dealing with the problems of modern missionary activity, modern social efforts, and modern church life.

"What Is the Christian Religion?" (Douglas Clyde Macintosh in the *Harvard Theological Review*, VII, No. 1 [January, 1914], 16-46).

In reply to an article by Professor B. B. Warfield, in which modern liberalism was characterized as "Christless Christianity" and was thus declared to be essentially un-Christian, Professor Macintosh undertakes to defend the rights of a "new Christianity" which shall preserve the "essentials" of the old without its irrationalities. He asserts that "essential" Christianity must be historical, must be directed toward the true ideal, must be freed from irrationalities, and must possess inherent dynamic to persist when irrationalities are removed. Modern critical science pronounces irrational the realistic supernaturalism to which traditional orthodoxy adheres. If this is essential Christianity, its essence is bad. But the real core of Christianity is the experience of deliverance from sin through the superhuman spiritual power revealed in Christ. So long as this *experience* is a verified fact, the essentials of Christianity will remain, no matter what criticism may say concerning the historicity of Jesus or the tenability of orthodox doctrine. Faith in a Christlike God, and the living of a Christlike life through the power of this faith may be a possession of the New Christianity no less than of orthodoxy. For the modern age Christianity must be thus defined, or else we shall be compelled to acknowledge that essential Christianity is irrational and therefore unworthy to command our allegiance. But when formulated in its "new" aspects, it is still found to cherish the figure of Jesus as the real norm of religious faith. It is not "Christless."

"The Transmission of the Gospel" (D. S. Margoliouth in the *Expositor*, Eighth Series, No. 37 [January, 1914], pp. 61-72).

The writer's first conclusion is that the Greek copy of the First Gospel is fundamentally a translation of the same Gospel in Syriac preserved in the Lewisian text, and that there are to be detected three layers, viz., a Hebrew, a Syriac, and a Greek. The evidence for the original Hebrew is found where Matthew has preserved the Syriac. For example in Matt. 27:46 the supposed quotation in Greek of the actual words of the Savior are only quotations from a Syriac translation of an original Hebrew. Again, from the preservation of Syriac words in Mark where the Greek of Matthew does not have them the deduction is made that the author of Mark had access to the Syriac translation of the earliest Gospel. From a consideration of 7:11 (Greek) and its parallel in Matthew, both examined in the light of the Mishnah, the further conclusion is drawn that the order for Mark is (1) an original Hebrew Gospel; (2) Semisian Syriac; (3) Greek of Matthew; (4) Greek of Mark.

"Les Buchers et les Auto-da-Fé de l'Inquisition depuis le Moyen Age" (Ch. Moeller in the *Revue d'histoire ecclésiastique* [October, 1913], 723-51).

In criticizing Lea's thesis (*History of the Inquisition of the Middle Ages*, 1888) that the inquisition was due to the corruption of the church, the writer takes occasion to show that fire as a punishment for heresy had been resorted to in several instances prior to the time of the Inquisition. He does not think (vs. Lea) that Frederick II in ordaining (1224) fire as the punishment for heresy was making parade of an affected zeal for orthodoxy in order to gain favor among his subjects. He shows that a prece-